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brought to an end. He became greatly embittered against Protestantism because of the losses that he suffered through the Reformation, and encouraged the Jesuits in their early efforts to inaugurate the Counter-Reformation. His last years were spent in Mainz, where he was harassed by accumulated debts and was able to exercise little influence. He died in 1545. Redlich has performed well his task, making, as it would seem, an almost exhaustive use of the extant materials.

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THEOLOGY AT THE DAWN OF THE TWENTIETH CENTURY. By J. V. MORGAN (editor). Boston: Small, Maynard & Co., 1901. Pp. 560. \$2.50.

Theology at the Dawn of the Twentieth Century is a book which every minister should have on his study table for doctrine, reproof, and diversion. It is intended to be a conspectus of the Christian opinion of the present time; but it omits the important topics: the ethnic religions, the incarnation, the resurrection of the dead, and the second advent of our Lord; for the competitors of Christianity appear to be the author's occasional address on *isms*. The book will have a large circulation among conservative preachers. Their representatives have presented their views in agreement with each other by a uniform method, strict construction in interpretation of the Scriptures, and have not demanded a revision of common logic. The representatives of liberal views are impressionist, eclectic, oracular, and believe in the inerrancy of all proof-texts which "look" toward the universal fatherhood of God and love as the fundamental attribute of the divine nature. The Christian consciousness is made both the rule of interpretation and the judge of the text. The doctrine is left undefined, but is supported by evolution, immanence, the universal fatherhood of God, and radical criticism. One releases it from authority; another justifies its optimism; a third sanctifies it as an independent organ of revelation; and evolution serves as a mode of exposition.

But immanence is argued on transcendent grounds for transcendent results. The fatherhood argues retribution, correction, and impunity. One author proposes to rediscover hell; but when he finds it, Red Leary, the burglar, could not break and enter. "It might have been" is "the eternal worm" and, in strict logic, will

torment the saved as well as the 'lost. Professor Smith's "Reminiscences of Hebrew Life and Politics" is interesting and final. By "the literary view" he sees in the same glance a literary unity which dates the historical books later than 561 B. C. and a literary diversity which dates the severalty of their sources. The darkey said to Satan, when he saw the art of the tempter: "Gimme your side er de game, and I'll bet er million." The important subject, "The Moral Influence of the Atonement," deserves better treatment than it receives in the present article. This poetical gem fairly represents the author's logic and taste:

Count me o'er earth's chosen heroes,
They are souls who stood alone,
While the men they agonized for
Hurled the contumelious stone.

The article by President Eliot should have been the last. As the liberal contention is passed on from man to man, it assumes its final form in the superior, deliberate, and masterful essay on "Progressive Liberalism." It contains several misstatements, as that "the Golden Rule occurs in writings earlier than the gospels." It was candid, but scarcely kind, to point out the fact that the universal fatherhood of God is not of biblical origin. This clear and finished paper presents the conclusion of the whole "progressive" matter. It is the residuum, a gray, earthy precipitate, somewhat iridescent, and of a sweetish taste.

About all the fallacies and sophistries of the platform are embodied in the volume. Evident misstatements abound. Contrary facts yield uniform conclusions, and diverse conclusions are adduced from the same fact. "They perish forever" is regarded as teaching eternal punishment by one progressive author. Another assures us that "propitiation" occurs but twice in the New Testament. The introduction by the editor is fair, just, and comprehensive. One thing is clear, if this book is evidence, that is, that progressive evangelical theology is without an objective basis, a rational method, or permanent results.

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DIE IDEE DES REICHES GOTTES IN DER THEOLOGIE. Von JOHANNES WEISS. Giessen: Ricker, 1901. Pp. 155. M. 3.

THIS volume is the expansion of an address made to the theological conference at Giessen in June, 1900, and supplements the author's